

Crumbs of Comfort for the Mournful Babe of hope; from one that condoleth the distresse of the Daughter of Sion, that had been healed deceitfully, which caused her wound again to break out, for which she hath suffered reproach; but the root of the matter being thoroughly searcht into, she is now come and invited to the day of a perfect Cure.

Wherein the ground of all apostasie and backsliding from the Spirit of Truth, is discovered, and Objections answered, concerning the one Offering, that for ever hath perfected them that are sanctified; how it can be but one Offering, or offered once for all, and yet he crucified afresh; who in that he dyed once, dyeth no more, death hath no more dominion; and also how and when the apostasie came in first?

OH that my voyce might be hearkned unto! that it might rend the Clouds, and that my tender compassions might reach the highest thought of him that hath been exalted in the Seat and Throne of dignity [in the Heavens], and there hath been found accusing the just, provoking God against the Inhabitant of the Earth; unto whom the woe is come, in what hath overtaken him in the way of his sojourning and travelling [onward] toward the Land of Rest, and City of everlasting content; and thou poor distressed Babe of hope (in a better life, and state, than this world could afford thee) that

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art ready at all times to cry out, *What sorrow is like unto my sorrow? and what affliction like unto my grief?* This being a day wherein the Sons of God hath come and appeared before him, and Satan also hath come with them; that God could no sooner say, *Hast thou considered these? and how they have walked before me with a perfect heart?* [mark that;] but the Devil (that goeth about like a roaring Lyon, seeking whom he may devour, that saith, *I come from walking up and down in the earth, and compassing about the same*) is ready to reply, *Doth these serve God for ought? hast thou not done thus and thus for them?*

What shall I say unto thee, and for thee? thou art distressed and tossed up and down, but not forsaken, and thou dost not sorrow as one without hope; for thou hast yet a little strength remaining; and sure thy afflictions are come up before the Lord; but what am I, that I should comfort thee? Only this is my hearts desire, that my sorrowful complaints might find a place for its yearning to rest, and that I might condole thy grief (*in a fellow-feeling of the same;*) yea, and that the moan of my pierced, grieved, wounded soul (*that I am sure hath entered the highest Heavens, and is come up before the Lord of Sabbaths;*) might congratulate thy sence [*with me,*] as a rebounding Echo, and by the rebellious [*in heart,*] and stiff-necked [*in ear,*] might no more be slighted and dis-regarded (as such that cannot hear the voyce of the Charmer, though he charm never so wisely;) but like the deaf Adder, are closed and shut up (*against the breathings of the poor and needy, that dare not despise the day of small things, but hath been thankful for a crumb*) And then their Heavens shall be no more like Bristle, nor their Earth as Iron, nor shall an Iron finewbe found on the neck (*the place she is to put on the harness;*) but the Heavens will hear the Earth, and the Earth will hear the Corn, and the Wine, and the Oyle, and they will hear *Jerusalem*; that my words may drop toward the four winds of the Firmaments glory, where stars remain fixed to constellate

late matter of praise to him, that differs them in the excellency of what is lustrous; where I seek entertainment [only] in the meek and lowly heart, whereby the worker of glory is *endlesse*) hath his due and right in me, and all that wait on the power, that keeps and preserves fixed, and from wandring out of, and above the place and sphere we are serviceable [in] to the glory of the body, shall never dye, nor wax old;) Therefore

Consider with me [*thou unpityed Babe*] though thou art ready to say, None in all the earth like me; for I see the wicked flourish on every hand, and all things goeth well and are prosperous [*with them*;] but I am utterly unstript of all earthly glorying and rejoycing [*in any fleshly and selfish confidence*;) and though I flye from the enemy, as one beset with the terrors of the night; yet how doth he follow and surround me? and layes inares for my feet, and a Gionne and Trap to catch me *in my way*; so that my besetments are even more than I am able to bear; and my roarings are all the day long, as one crying out of the belly of Hell, and out of the grave of sorrow, my moan ascends, as he that the great Leviathan hath made to be his prey, and the Net of every Fowler hath been spread in my way, and the cunning Hunter hath pursued me [*with Dogs*;] that as a Partridge on the *Mountains of Israel*, I have been hunted for my life, and had no place of safety, untill I came into the low valleys; though my soul panted after the Lord, more than the Hart for the water brooks: Alas for thee! I know why day, and the night of thy sorrow hath not been hid from mine eyes, but as one roused with the feeling of thy infirmity, I can condole with thee, being satisfied that thou canst never sit down and make an agreement with Hell and the Grave; nor is it possible [*in this feeling*] any contract should be made with the wicked, to strengthen the power and dominion of death, or inlarge the mouth of Tophet, and borders of destruction; yea, and though opportunities of returning back to thy wonted course, (*in which*

was a seeming pleasure and content) are daily presented before thee, and instruments are suffered to be stirred up to that purpose, yet the very thoughts thereof, are a defiance to thy soul; neither darest thou look back on the pleasures of Egypt, as one longing for the Onions and Garlick [*whereof,*] and its Flesh-pots (as did, and doth those that were, and are found murmuring and repining, and complaining [*by the way,*] at the leadings of the Prophet, (whose carcases fell in the Wildernesse,) that said, *Were there not Graves enough there?*) Neither art thou again to be enchanted with the gluttony of Sodom, that looking back thou shouldest lose thy shape.

Oh dear heart! Look not out, for there is the Fools eye wandering abroad, neither look back, least thou be an example [*to savour and tincture the remaining part,*] for concerning all such that draw back, Gods Soul hath no pleasure [*in them,*] because their love grows cold, and such are not fit for the Kingdome of God (*that ones had set their hand to the plough and now draws back;*) look not out at the prosperity of the wicked (I say,) either within or without, nor at thy besettings and huntings up and down, least thy foot almost slide; but to God (*that delivers it of all*) let be thy eye of respect; and what then though thou see the Pharisee making his loud acclamations; *Lord, I thank thee, I am not thus and thus, nor as this Publican, but pay tythes of all that I possess, and fast oft;* (and the out-side of the Cup and Platter, made very clean) whereas thou art found daily smiting thy hand on thy breast, and art crying, *Lord have mercy on me, &c.* and though his cry be stand off, I am holier than thou; so that as Joshua [*the High Priest*] hath been found standing before the Lord (*in his filthy vile raiment,*) the Devil hath been ready to resist him, untill a voyce came from the Angel, take away his vile garment, and give him change of raiment, and thou in like manner seest nothing in (*in thy self*) but vileness, that (*is*) in thy flesh, and if thou hast ought to boast and rejoyce in (*in of thy self,*)

self;) it must be in that (*only*) and thy glorying (*in thy infirmities* ;) which rather humbles thee, and is a Thorn in the flesh, Satan to buffet, least thou should be exalted above measure (*through the abundance of the Revelations of the Spirit* ,) that makes thee cry out, *O wretched man that I am ! who shall deliver me ? and who shall change this vile body ?*

I say, Is this thy state ? and are thy sins and transgressions brought alwayes before thee ? that something seems yet to be imputed and laid to thy charge, and not all blotted out, and carried into the Land of forgetfulness, especially when thou look among men of upbraiding minds, and corruptly bent (that are gone from the Spirit of God, that is liberal and upbraideth no man *with things by-past*, as doth the world, in the worldly nature, and spirit of mischief, in their *tautings, tale-bearings, whisperings, backbitings*, and false accusations, and reportings (*of evil*) in a mind delighted therein, and therewith;) yet let not this any way trouble thee, as that thou shouldest be led into despondancy and doubtings, concerning the love, and mercy, and pity, and forgiveness of God ; for Gods way is not like unto mans, nor his thoughts like unto his, that is thus gone out of the life of God, out of the life of forgiveness, and mercy, and pity, and now would devoure and destroy (*at once* ;) but this is the voyce of his Spirit (*in the hearts of such* ,) let not wickednesse be so much as once more mentioned amongst you ; for these things are but the shame of thy youth, and the reproach of thy widdow hood, which no more shall be remembered, nor charged against thee (*by God* ,) since thy return hath been (*indeed and in truth* ,) to him, and he is returned to thee, and will blot out thy iniquities (*by-past*) and thy sins will remember no more ; because these things were done in a state and time of ignorance (in which God hath winked at thy faults, or corrected thee lightly (*with Rods*) and they are transgressions against the first Covenant, which the one offering hath made the atonement for,

for, and a way of reconciliation for thee (*therein*) in the flesh of his body, that put an end to the many offerings under the Law, and also blots out all the infirmities (*both of thy actings and offerings*) in that state; unto whom thou coming, (as unto a stone (*indeed*) disallowed of by all the master builders of the earth, he is precious (*in thy lively faith*) as the head of the Corner: that was once offered up for all (*in the eternal spirit of the Fathers good pleasure*) and is offered up no more, in that he hath for ever perfected them that are sanctified.

For in that spirit thou art come and returned to. (that thou seest sin a burden to thee, in, and of which thou art weary and heavy laden) God will freely blot out, and do all for thee, that hast an offering brought before thee that is everlasting, and so is the Covenant (*thereof*) in the eternal spirit (*of him that sanctifieth*) and not as was, and is the offerings and Covenants under the Law, that were confirmed by strength of words, and declarations of a Testament (*in which a better good was shadowed out,*) and the promises therein, and thereof, confirmed by an Oath, and strong Protestations; but this is finished (to and for all that can believe (*therein*), whose Maker is their Husband, the Lord of Hosts is his name; and the betrothment (*here*) is in righteousness, and in faithfulness, and in loving kindness (*for ever*;) and all that thou hast to do, is to believe perfectly and fully, and wholly (*in him, and the goodness of his salvation*;) and he will do all (*for thee, and in thee,*) without thy workings, and actings, and strivings, and bussings (*in a mind cumbered with the cares and sorrow of a life below, wherein thy soul hath been pierced through with many darts, and is hath been, and proved the worldly sorrow that works death*;) yea, and by it all thou couldst not adde a cubit to thy stature, but by believing in him that hath wrought, and done the work, it is finished (*to thee*) in thy faith; for the questionings and reasonings (*thereof*) with all the doubtings, and fear, and distrust of God, are but the enemies work (of darkness and cloud-

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ing thoughts, that hath vailed the extent of Gods-
 goodness, and love, and pity, and mercy [*to the souls
 necessity* ;] that the largenesse thereof (*in the unspeak-
 able, and unalterable bounty of his liberallity*) hath not
 been apprehended and seen into ; and all this continues
 by reason of unbelief, which the Son of God is come to
 destroy, and to that end is he manifest ; and he thou must
 believe in [*that is already come,*] to work all thy works
 (*in thee and for thee,*) er'e it can be the work of the
 eternal spirit [*in God,*] and all to continue and remain
 eternally [*with thee,*] that of thy joy and rejoycing,
 there be no end, and the comfort everlasting [*that
 abides with thee,*] that art comforted in the eternal Spi-
 rit of God, and what it works (*Without thy help, as a
 Creature in the old man and state ;*) but in the new man,
 as new created after God ; in which thou art a meet
 help unto thy Maker, and fellow-worker together [*with
 him,*] to bring forth his works into manifestation and
 appearance ; and then thou canst say [*truly,*] that to
 destroy the works of the Devil is Gods work, and the
 end for which he was made manifest [*in thy mortal flesh,*]
 and because of that part (*mortality, in which he hath
 wrought, and works,*) thou hast felt the work of mortifi-
 cation to be [*also*] the work of God, and so is sanctificati-
 on, and justification ; for it is God that must kill and
 make alive, and to all the works of the enemy, must
 make thee dead, and then holy and just [*after himself ;*]
 which thou art on him waiting [*to do for thee,*] knowing
 that of thy self thou art able to do nothing ; and when
 thou hast done all that thou canst (*as of thy self*) art but
 an unprofitable servant ; yet that little strength thou hast
 [*in God,*] thou art ready and willing to put forth, because
 thy faith [*in God,*] works by the Love of God *shed abroad
 in thy heart,* and so thou canst shew thy faith by its work,
 the work of love ; that is the ground and foundation of it
 (*in thy heart ;*) in that of those three, Faith, Hope, and
 Charity, that is the greatest, as being the bond of perfe-
 ction :

Sion : And this is it thou art differenced (*by,*) from the worst of men, even by the love of God, and his grace, and favour (*therein,*) and flowing forth there-from, that thereby thou hast a Christians mark, and by all men are known to be a Disciple and Follower of Christ, because of thy love, by which thou art translated from death to life, or that thou canst not see any thing hurtful (*to thee,*) in the first death, even of the body (*in, and under the enemies power fallen.*)

Object. But in that thou art further reasoning ; yes this I believe, that God hath blotted out all my former transgressions, (now I am come to lay hold on him (*by faith*)) and my sins (*in the time of ignorance*) I believe are winked at, (*by God,*) but since that day I have sinned, and come short of the glory of God (*who never did evil,*) and this appears (*to me*) to be a sin of wilfulness, and a falling away after I have tasted of the Heavenly gift, and of the power of the world to come ; and so being against the grace and favour of God (though I cannot say it was, and is in despite to the spirit of grace, but is through the weakness of the flesh, that wars and lusteth against the spirit (*that is willing to obey and follow God (in the regeneration,) where-ever he goeth,* yet there remains nothing but a fearful looking for of judgement, and fiery indignation from Heaven (on that part and nature *in me,*) that thus hath betrayed the Just under sufferance (*again*) and hath crucified the Son of God afresh ; who in that he dyed once for all, dyeth no more (*for me,*) in that death hath no more dominion over him (*but by and through me,*) and there remains no more offering for sin ; therefore what have I to offer up to make a second atonement ?

Answer. The atonement is already made for thee (*in thy faith,*) though not in the doubting and unbelieving mind and part, for that was it that betrayed the Just under sufferance (*again,*) and is the unrepenting part and nature (of *Esau,*) that hath been hunting abroad for its prey, and so hath lost the blessing and birth-right, and cannot again

again be renewed by any worldly sorrow (*in the dayly and hourly repentings of the worldly mind, that may seek a place of acceptance (thercof,) which cannot be found;*) but in the Godly sorrow is the repentance never to be repented of; and so Judgement witnessed and born (again) on that mind, and part, and nature, that hath went out to the burdening and crucifying of the Just (*afresh;*) and thus is *Sion* redeemed, even through the Spirit of judgement, and of burning, where the house of *Esau* is as stubble, and the house of *Joseph* for a flame, that leaves it neither root nor branch; and so the root of the matter (*that was once within,*) a bitter root of envy, and that hath lusted to vanity, and in which thou hast used the liberty (*of what had the beginning of its work in thee,*) as an occasion to the flesh, and cloak of maliciousnesse; (that thy joy and content hath not continued, and the satisfaction thou once began to take (*in God,*) when thy Castle seemed to be strong, and thou to say in thy heart, I shall never be moved, is not lasting, but in the hiding of Gods face to thee (*in that state,*) thou art presently troubled, this being removed by the Ax that is laid to the root of the tree (*as those hidden things of Esau are sought out*) the matter is clearly seen, that hath caused the wound of the Daughter of Gods people to be healed deceitfully; and while the Core of corruption wrought (*thus hiddenly and secretly*) needs must there be the breakings out of the bitches and boils, of that imposterous infection of depraved nature, that hath contracted guilt on the soul, and made thee like a Tree that cumberes the good ground of God (*in which his mercy, and pity, and grace, and forbearance hath wrought, for any honesty of heart God hath beheld,*) that being wearied out, and weary to bear thee [*any longer,*] the Angel Mowers are seen come forth to reap the earthen; and a voyce comes, Cut it down, for it hath a curse, because of unfruitfulnesse [*so him that looked for fruit, but beheld none,*] no Figs for his taste; and then why cumberes it the ground?

So that that part in which the enemy hath wrought, after the grace, and love, and favour of God, is or hath been manifest (*to a condition thy souls peace, and good is concerned in,*) is that which the Judgement is to, that is to be laid to the Line, and Righteousnesse to the Plummert, and so comes *Sion* [*again*] the Daughter of God, to be healed and cured perfectly, that is redeemed by

Judgement, and her Converts with Righteousnesse; and though the Linnier in *Sion* be afraid, and fear doth surprize the heart of the hypocrite [*whose hope is perished and perishing,*] yet is not this [*thee*] that art again returned unto God, and dost love his Judgements, and canst truly say, *O how I love thy Law! that is sweeter to me than the honey, and the honey-comb*; and thy Commandments are not grievous, and burdensome [*to me*]; no; though thou hast felt a part, was afraid of Judgement, to which, and in which the fear of death wrought, and wherein was received the spirit of bondage, that it was made subject [*to*], that feared death [*on a part and mind, it delights in in the world*], where was the fearful looking for of judgement, and a spirit of bondage [*received*] again to fear, that concerning the coming of Christ [*to judgement*], and his day of vengeance [*on the world*], might be terrified with Letters and Epistles, because of the falling away; for else that day had not come, *2 Thess. 2.*

And yet let this comfort thee, though many may be upbraiding thee, and thou mayest be made sad, that God hath not made sad; yea, though many may say, I am not so, and it hath not been so with me; but they have left thee smiting thy hand on thy breast, &c. thou art rather justified [*in this state*] than the other (*he that thinks his standing is, and hath been so sure; (that is like a Rock) concerning whom it may be said, his confidence is strong, and on that Rock God will build his Church;*) but being held in the wrong mind and part, and the confidence of, and in the flesh, and self-work (for see presently, when the sufferings are foretold of [*to and in that part,*] *Master save thy self*, and then, *Get thee behind me Satan*;) Oh was not this the part to which the Corn, and Wine, and Oyl encreased! and that would say, *It is good to be here*, and would erect and build a Tabernacle in the transfiguring glory of his raiment [*shining*], and to hear a voyce from the glorious Majesty, this was strength and confidence enough (*what never be moved?*) but it was but the Lyons day yet, and he was not brought to lye down with the Lamb; but *Moses* and *Elias* was seen to be talking with the Lord of that glory, that by the roaring of the Lyon, made the Beasts of the field to tremble; but see, the thing being come to be effected, *that was foreseen & talked of*, the Cock did but crow, and the Lyon trembles; this was self-denyal!

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denial indeed; for the way was making and preparing for the Lambs day, and all the self-confidence proved but a Christ denial, that he might see himself, that by the Cock-crow had that foretold of, *brought to remembrance*, and then he went forth and wept bitterly; and after repentance a right, came to conversion (*Peter, when thou art converted, strengthen thy Brethren; but this might seem a strange saying, after he had been his Follower and Disciple;*) and then could he tell of the more sure word of prophesie, whereunto they did well to take heed, as unto a Light that shined in a dark place, untill the day dawned, and the day-star to arise in the heart; here the Cock had crew, and the day had dawned, the Lambs day, and the day-star had arisen in the heart, and so no need of counsel from the wise men of the world concerning his birth; for he is come to feed his Lambs, his Sheep, and such a Shepherd sees his star; for God who commanded the light to shine out of darknesse, hath shined in the dark heart, to give the knowledge of God in the face of Jesus.

Thus spake I comfortably to thee, that hast a sence of these things; for while Gods face was hid, thou wert troubled; but now his countenance is lifted up, thou art more glad than when Corn, and Wine, and Oyl encreased [*mark thee, more glad;*] for there was gladnesse then, and a face of the love of God, his countenance seemed to shine, and his savour to be on the dwelling place; but this was but the aray of Solomon in his glory, and the life was yet subdued in hope (*that gloried in an endlesse joy and rejoycing;*) yet was shut up under the Law, untill a faith afterward to be revealed; and then all the care is cast on God, and the more sure word heeded [*that is that faiths begitter,*] that leads out of the world, and to consider the Lillyes glory, and for rayment and food is no care [*in the worlds mind and spirit,*] and Solomon in all his glory was not thus arrayed; where the life comes to be seen, more than meat, and the body, than raiment; and then seest thou all the things after which the Gentiles seek; and here is the faith of the elect of God, of Christ the Son of God; and the life I now live is by the faith of the Son of God (*thou mayest truly say,*) yet not thee, but Christ that lives in thee; and because he lives, thou livest also; and he being revealed [*in thee,*] thou canst say, *Christ in me, the hope of glory;* and so there

is no glorying in the flesh, and any fleshly appearance, but in him in whom is hid all the treasures of wisdom and knowledge; and then the fear in, and of the worldly mind, and all therein held and retained, comes to dye to thee, and in thee, and thee to, and in it, (as thou art found dead to the Law, which when it came; revived sin, and thou dyed; for by it thou wert slain,) and then death hath no more dominion, but the Babe of salvation is lift up, and thou canst say, *Now let thy servant depart in peace, for mine eyes have seen thy salvation, &c.* And here the child dyes a hundred years old, and the sinner a hundred years old, dyes accursed; for the old man, that hath been waiting for the salvation of God, sees the end of its expectation, and the servant [in the House of God] that hath been faithful in all his House, as Moses was faithful therein [as a servant,] delivers up all to the Son, as the Builder of the House (that is more worthy of honour than Moses;) and so the old man and his deeds (that was, and is the transgressor, and is accursed under the Law of its works,) comes to be judged and condemned [by Moses in whom he hath seemed to trust,] because he was got into Moses's Seat, and Choice, and thou comest to dye, and be dead to him, and he to thee, and the dayly dying is known and witnessed, and the dayly living [to God] felt; and the cost and charge of the building is considered of, and counted, and all reckoned on to be given up, and the life lost for its souls salvation sake; and what is here to lose or be afraid of? seeing thou art resolved to trust God with all, both soul, body, and spirit, and the work of thy souls salvation; which thou canst not any longer reason and dispute, or question and distrust; but believe in the salvation, and goodnesse, and love, and mercy, and pity, and free-grace (of God) thou dost; and if thou perish, thou concludest it shall be in the hands of God (having nothing else to trust in, nor no where else to fly; but as one which is strip of all earthly, and creaturely dependance, art resolved there to lye and remain, even at the foot of mercy; and in it to rest, and trust, and confide, untill help and deliverance come, and spring up, and arise over all, beneath that which is eternal.

And then thou seest, what ever work is in thee, and for thee wrought, is by the Spirit of God, through thy faith therein, and not thine own work; but is Gods own work, in and by the Spirit

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of his Son ; that only doth praise God, and so doth not at all praise and glorifie self, and boast in the flesh, as that thou art this and this, and he is that ; alas ! no, of this thou art ashamed, and to meddle of, and with controversies about different opinions and judgements, or anoy and upbraid such with any sin and wickedness, that thou mayest get the victory and mastery, is not thy work (in that Spirit of God thou art returned unto ;) but readily sayest, How can we boast in those things, whereof we are now ashamed ? and God that knows my secrets, knows how it hath been with me, and what I have been ; so that I find no cause to insult and boast over any, nor to upbraid the worst of men ; for that doth but provoke unto mischief, and stir up strife and contention ; and at best can but bring the creature to look at himself, and what he hath been and done, that may cause a looking back again (if the forgiveness of God be not seen into ;) and thus to bring off the mind from looking at God and his work [again,] that in love, and pity, and mercy, and salvation [to the soul of the creature,] had let him see himself, and a way to escape the snares, and baits, and temptation of Satan (through a sense of forgiveness that came up in the manifesting cause) to look at mens hardness, and ruggedness, and want of love and mercy, and pity, and forgiveness, is not at all my work, but is beneath me, and out of my way [I walk in ;] for it is not as I would be done by ; in that God who hath healed my backsliding freely [for his own name sake,] hath made me of the same mind to others ; knowing that he is blessed that covereth and hideth sin and transgression, by converting a sinner to God (where a multitude of faults are blotted out ;) and for me to uncover what God hath hid, and reveal, and disclose anothers shame, and nakedness, would get me but an ill name, (that cannot delight in the destruction of any, as God doth not ;) neither have I any joy to hear and see any ones backslidings, but must pity them with my heart, and pray for, and wish their returne [again,] unto God, else I should degenerate from what God hath made me ; and change from my natural disposition ? And this is

Because God hath proved the good Physician, and doth heal perfectly ; he is the good Samaritan that binds up the wound ; and in the day that I was cast out in the open fields, when no eye pityed me, but I was naked, as in the day that I was born, neither salted,

salted nor swaddled at all, neither was I washed in water to supple
 me, nor any garment put on, and over me, to cover and hide my
 deformity; but I was in my blood, then did God pity me, and in
 my blood, said, *Live*; and hath done all these things for me,
 though the Priest and Levite passed by, and there was no bowels
 among men [of that spirit,] and he being come to the lost sheep
 of the House of Israel, and to gather a remnant of the out-casts of
 such; and to call the sinner to repentance, and not the righteous;
 and to the sick, and poor, and needy, and weary, and maimed,
 having lift up his voice, and stretched out his hand; what shall
 I turn my back against such a work? shall I be offended because
 he talks with the Samaritan woman (*because she hath no fellowship
 with the Jews?*) and that because he asketh her for water? or
 that he hath entered the house of a Pharisee, and there hath been
 found eating with the Publicans? Oh! no; such work is not the
 work of God [in me,] but Gods work hath confounded it all of
this nature; and the upbraider cannot stand here; in that I am
 come to the liberality of God, to the enlargedness of heart to
 him, and to be upheld and sustained, and supported by his free
 spirit; by the work of the Spirit of Truth, that makes free indeed;
 and to use my liberty as an occasion to the flesh, or cloak of ma-
 liciousness, I cannot, nor dare, I be so inbondaged to Jew or
 Greek, Barbarian, or Scythian, bond or free, male or female, Sa-
 maritan, or Pharisee, that I should forget that love that would do
 good to all, and thinks well of the work of God towards all.

So that concerning the Apostate, and Backslider, and Prodi-
 gal; I dare not accuse any particular sect, or opinion, or perswa-
 sion, or person of men (*in such persuasions,*) as that you or thou
 art the only Apostate, and Backslider; but I doe see a part (*in
 all,*) as it hath been and is wrongly perswaded and opinionated,
 that until the creature be again returned (*in it, and from the
 cause of its digression, degeneration, and depravation,*) is that Apo-
 state, Backslider, from the Commandments of God, and pro-
 digal from the Spirit of truth, *the Fathers house and dwelling
 place*; to wit, the flesh; and it was and is the cause of the breach
 between God and his creature, which no upbraidings can heal,
 neither is the Spirit of God (*even it and him that God was in be-
 fore the world began, reconciling it to himself;*) but that all might

be laid wast of this nature, and *God only might have the glory* (in and over all) these things hath been suffered, even breach upon breach, and devotion upon devotion, and in the midst of heapes of confusion, is God come to and bringing up order; who must be, and himself (is) come to be, the healer, and repairer, and restorer thereof, ere the healing can be perfect; and by his Spirit *that many are come to*, they see into the cause and ground of all these things, and of all botches, and boyles, and putrified sores, and breakings out (in the particulars of persons, or in any particular people, gathered into a body (infected with the deadly wound of an imposturous nature) under mens daubings with untempered mortar, that cry peace while their mouths are put into;) and such patched up health, could never long continue in a common-wealths body; but since God is come to do the work, and hath undertaken the cure, that will be the teacher of his people himself, their Councillour, Judge, Law-giver, Instructor, Correcter, Physitian, and All in all, I question not a perfect cure of all that is amiss, that such are witnesses of, that come unto him through faith, *in the life of forgiveness, the Sons life*, that is the repairer of all breaches, and the restorer again of a path to dwell in; and then out of all the self-boastings and confidence *in and of the world*.

And thus, though sin hath abounded, yet grace hath much more abounded; but not that we should continue in sin, God forbid; but all having sinned and come short of the glory of God, thou that art brought into the sence hereof, art not in the worst state, neither is there any ground of despondency and doubtings (so thee) of Gods favour (of thee): hus returned into a sence of the work of God, and into faith in the workers will and good pleasure; whatever hard judgment and usage thou meet with among men of different judgments and opinions; for thou art not left alone, and let them upbraid and mock on, be thou still and wait in patience, out of the grumbling, murmuring, complaining nature, and thou wilt come over it all, and grow through all reproach of *this nature*, untill thou come to leave such works withering and dying, as *unrime fruit*; but look thou at God *in the midst of all*, and let them taunt on; they cannot hurt and stop thy glorying in *alife that is out of the worlds reach to hurt*, though in this life (of
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the flesh, and fleshly gloryings,) they may think they hurt thee ; but thou art as willing to dye from that, as all things else, and thy repute is not a creaturely esteem, but through bad reports hast learned to passe, as well as good reports ; and canst say, *If my hope was in this life, I was of all men most miserable ;* but Christ in me is the hope of my glory, with whom my life is hid, and in him is hid all my treasure, &c. And when he *my life* appears, I shall appear with him in glory. And that which hath been done in secret shall be manifest openly, and what spoken in the ear, preached on the house top ; but until he appear to be *my life*, I must suffer with him, waiting for a further manifestation of his glory, and the appearance of the Son of God therein.

And so for reports, alas ! thou canst not but know more of thy self (in the root and ground of things, and that to the light and heart-searching spirit art come,) than men can have to accuse thee ; and now being come to know nothing by thy self, yet thou art not thereby justified ; what therefore is in this, more than to manifest the frame and temper of such spirits ? that yet have a root of the same hidden (that in thee hath broken forth,) and thou art therefore like to come first to the day of healing ; for their covering, and false healing, is the same that was thine ; and thus have they been daubing, and are daubed (with untempered mortar,) as thou wert ; in that the same that hath been upbraiding (when it is displeased) will flatter when it is pleased, and is it that is flattered ; deceiving ; and being deceived : Therefore whatever they threaten, and wait to see concerning thee, with not the same to them, (no not in thy heart, because of him that seeth its secrets,) but wait on the Lord for preservation, and the end of that spirits work thou shalt see manifest before thee, and shalt be made able to judge of it : And then, as to thy state, thou wilt see, there is no need of a second offering or atonement, for the offering is through the eternal Spirit, once for all, and the atonement for ever perfecting, in the sanctified life, and in thy going from that Spirit, and the fence therein and thereof begotten, the life of God hath been brought into a suffering state, and to be afresh crucified, which thou being again returned to, and with the Spirit (that manifesteth the cause thereof) come into unity, seekest the atonement make, and the atonement making to be for ever ; and

& then what the many offerings (under the Law of works, where was the blood of Bulls, & Goats of a year old, & sprinklings of an Heifer,) could not do, in that they make nothing perfect, is pertaining to the Conscience, thou being come to that which manifesteth the nature that the Bull was a figure of, and also the Goat [at left hand;] that being offered up and slain on the Crosse, all suffrance to the Lamb, (that went before for a peace-offering, and is the atonement maker,) ceaseth, and so the offering is but one, and once for all; that being offered to God, which his Spirit hath begotten and wrought; and the kindling and inflaming being of that nature; and so no false fire put into thy Senfure.

Object. 2. All this I confesse very true to my conditior, (concerning the cause and ground of the apostasie and back-sliding, and falling away [from the truth of God] in the prodigality of that mind (a part and nature in the creature,) that could not be content to trust the Father wishall, and to have the portion in his hands;) and now I plainly see that the Apostate and Backslider, and Prodigious, is not so much such a Sect, or Opinion, and Perswasion, and People of such a different Judgement from me (though I confesse in these different Perswasions, some are more deeply tainted with this apostatizing spirit, than other-some;) as the spirit and nature of a part (in all,) that hath backsliden from the Law and Commandments of God, and in the adulteration of that mind hath been caused the breach that is yet standing, between God and his Creature, untill the spirit of atonement and reconciliation, be so received and adhered to, that it make up all again: And seeing thou art not in Pauls state (of unconversion, from the ignorance of a blind zeal, that persecuted, and spoke evil of that he knew not,) when concerning the Law, he could say, he was blamelesse, yet was one at whose feet was laid the garments of the witnesses; neither art crying, Lo here, or Lo there; or, I am of Paul, or Apollo, &c. but art found comforting the Babe, and partaking with the afflicted in (their way,) and as one that hath passed through the state and condition I am in, and that would not have sin and wickedness countenanced (under any pretence whatever,) but the creature of God pityed in every state (betrayed under the enemies power,) and yet the Axe of God layed to the root of the tree, and the root of the matter (relating to the cause and ground of the apostasie and back-

backsliding from the truth of God,) seen into, that it may be removed and taken out of the way of God utterly; the conditions of many being concerned herein, I further query, how and when it came in? and how it may be removed again (perfectly?) seeing it is generally the voyce and cry of the world, it came in but just now, and that the deceiver entred but as in their dayes, (and yet excuse themselves of his entring of them, that they may lay the burden heavy on others.)

Ans. The first Apostate was old Adam, that went from the guidance and government of the Spirit of God; and as all have taken a nature and part from him (who was of the earth earthly, and as was the earthly, so are they that are earthly,) though he was made a living soul, nevertheless, the soul that sinned having dyed (in the day he eat of the forbidden fruit,) and so death having past over all from Adam, &c. all are to wait (again) for, and in the power of the second Adam, a quickning spirit; and yet as to the first man (as he was, and is a natural man,) he was betrayed under, and into this state, and is not properly reckoned for the sinner and offender and transgressor (as to the natural part;) further than creatures (in it,) are so joined and united to the cause (thereof,) that they neglect the work of that, and him, who gives the sight of the misery (of such state,) and so in the end comes to slight and disregard the remedy out of it; for the misery of iniquity (that hath wrought, and yet works in the hearts of many, appears of the work of the Spirit of Truth there,) is spiritual wickedness in high places; so that though death came on the bodies of all, as by one man that sinned (they have taken a nature and part from,) for the souls sake, that is immortal, whom the tribulation and anguish hath rested on; as a death that came by reason and means of sin; yet the feeling of a remedy to the one (to wit, the soul, once relapsed and fallen under the power of a second death,) is through the begettings and working up of a faith in the spirit of him that endured the one, for the conquering the dominion and power of both.

Thus is there a man of sin, or man by whom came sin, whom God will destroy by the breath of his lips and nostrils, and brightness of his appearance (with an everlasting destruction,) and yet not properly the first man Adam, and natural body (of elements,) the

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the creature of God was betrayed (*in*) under the enemies power ; but he in all the world is to be redeemed and restored (*to wit the creature of God,)* and nothing lost [*of him,*] that comes into his hands, *who is the Redeemer and Restorer ;* yet as the Elements are not properly the creature of God, but that which the creature embodied a being [*in,*] to and for self ; for redemption sake (*from a state it was fallen in under, and of the body that suffered, and which he suffered [in,] through the fall ;*) is self comes thus to be destroyed [*by a destruction that is everlasting,*] the body thereby coming to suffer under the power of a death and destruction [*in time and place,*] is restoring in time and place, and restored out of time and place (*in the end thereof, that was the beginning ;*) and then the first beauty is known, which God created all things beautiful in, (*when he set the world in their hearts, that no man can find out the works of God, from the beginning to the end ;*) which is all the work of the Spirit of God, and attained by a faith therein, where is [*only*] everlasting safety, in a feeling of the spirit of the world, and the way and course thereof (*it hath led into, and under,*) that hath made the body vile (*in the oldness of that state, self hath made miserable and wretched,*) and then are the groanings and sighings felt, of that and him that hath begotten into a sence of the Spirits sufferance (*that makes intercession with that which cannot be uttered,*) and so a fellow-feeling of the sufferers glory dwelt in (*in a hope that keeps waiting [for,] and faith that believes [in,] the perfect, and thorow redemption and restoration [again,] of the creature (into a state it is fallen from.)*) Therefore

The first Apostate being described [*in his place,*] with the ground and cause thereof [*to wit of the apostasie,*] this I have further to say to the remaining root (*of what continues undestroyed of the part and nature that was, and is found in the cause ;*) Though the cause of the first breach was found in the first Adam (*in a nature he became embodied [in] male and female ;*) where the woman was most properly seen and found in the cause of the first transgression against, and erring and straying from the Spirit of God ; yet that being not so much the cause and ground of the apostasie, as the deceitful healing [*is,*] after the breach hath been made ; wherein Adam hath been found hunting about the Garden, and running among the Trees [*for shelter,*] as one afraid be-

cause of transgression, and making to them aprons and coverings of Fig-leaves ; let this be thoroughly searched into ; and then all false coverings must off, and the root will come to be removed (*from whence the cause of all complaints hath proceeded,*) until which time the daubings will be still, but with untempered mortar, and the false gloss will remain over every work of fallen man ; and here you will find the cause to be the nature of what was first degenerated [*from God,*] and still is generated [*in,*] the cause and ground of the mans fall and backsliding ; in which came up a Law, which sin and the man of sin took occasion [*by,*] and offerings under the Law, which made nothing perfect, as pertaining to the Conscience ; but served for the bringing in of a better hope, a hope in a better life (then that of the fall and transgression from God, which all creatures live, and move, and have their being (*in*) under the sufferance of Gods Spirit, as that which came and was taken from him, but abode not in his will and good pleasure ;) so that as far forth as any mans hope of glory is in this life, the Law is not at an end, nor the one offering rested and trusted (*in,*) that makes a perfect atonement, but the remembrance is tinged with the first Priest-hoods work (*whose lips was to preserve knowledge,*) and so sin again is brought to the remembrance, after there hath been a coming to the one offering, that was offered up once for all ; and the Law can never be put an end to (*here,*) the bringing up of which declared the everlasting High Priest to be come, and an everlasting Priesthood, the atonement maker for all ; but since the Watch-men hath been hunted after, and there hath been a going down into Egypt for help (*as if there was no Balm in Gilead, or no Physician there,*) it is seen what they have done, and what is the most that the many Pastors can do : even smite, and wound, or take away thy vail ; so that thou must get thee out besides the Shepherds Tents, to find the place he makes his flock to lye down in, and rest *at noon-day*, even in him that is a shadow from the heat, and refuge from the storm ; experience being my best Teacher, *in this condition, I see no trusting in man, but vain is the hope of all such confidence ;* and now being returned to God, I find a place of safety, something of bread in my own house, and water in my own Cistern ; and it being my own, and not a strangers ; here I come to rest :

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set down under my own vine, and under my own fig-tree, and none can rise up to make me afraid; but God is to me all that I want or stand in need of, both Husband, Teacher, Physician, and all in all, and what need can I have [*here,*] either of fruit of my body to rejoyce in? or substance of and for my souls content; of cure for my wounds, or health to my disease; since in him is both health to my soul, and counsel and advice [*is*] in him, to answer all my disquietness: oh I have enough! since I have again found him whom my soul loves, this is my first beloved, whom I will hold, and never more will let him go; when he meets me withour, he satisfieth me with kisses, and this is he I have longed for all my life long.

And now I am over-joyed at his coming, at our meeting again, to finde his Armes so open, and feel his imbraces so neer; though I had put him off with delays, and had wandred after other lovers, untill I saw my way hedged up with thornes, that I could no longer pass on, and that I was among the swine, (*in a prodigality of the Harlots love,*) and there longed for my belly full of husks, but there was found none to give them me; I had a yoke of oxen to try, and a wife to marry, and father to bury; and having put off my coat, said, how shall I put it on? and having washed my feet, how shall I defile them? yet he never hath me denied (*in what ever I have been found asking [in faith;]*) and this breaks my heart more than all, his love, notwithstanding my ingratitude; but being thus returned, I find in the house, a home-born son, that is elder *by birth*, than I; and he hath the name of a Jew, but is only one outwardly, for inwardly he is ravening, though his begrutchings and grumbings [*at me,*] are alwayes with this exclamation, Thou knowest I never went out of the house, as hath this prodigall, and played such pranks as he, but have abode alwayes at home, and now must the best robe be fetched down for him? and must there be the musick for him, and the fatted calf killed? when didst thou ever thus for me? Thus is the repiner (*at the Fathers will and good pleasure*) a daily burden to my soul; for it came into my heart to return to my father, and to say, *Father I have sinned against heaven, and against thee; and am no more worthy to be called thy son, make me as one of thy hired servants* (*considering that in my fathers house was many ser-*

vants,

wants, and they had bread enough, and I a son did want ;) and finding his love and forgiveness beyond compare, as much was forgiven me, so I cannot but love much, and therefore the father being found falling on my neck and kissing me, and crying out, *This my son was lost, and he is found, he was dead and he is alive* ; the whole earth is disquieted at the matter ; And he that was a Jew [*outwardly*] and was broken off, for the reconciling of the world, whose receiving in again should be as life from the dead, hath been found nothing at all differing from the Gentile that had the outward Court given into his hands to trample on, and now hath been found exercising authority and Lordship over the flock and heritage of God, that would boast it self against the branches, as though he bare the roote, and not the roote him ; for the Lyon being come forth of the thickets, and the destroyer of the Gentile on his way, one is found that hath again perswaded *Japhet* to dwell in the Tents of *Shem*, though once it was sayd, *Who shall ?* And this hath broken down the wall, and here is neither Jew nor Greek, &c. but the Lyon lyes down with the Lamb, and gives up the day to him, as he hath had his day ; so that while the wrath is kindled but a little, there is a trusting in him, and a kissing the Son, least he be angry, and the Sun go down in wrath ; and because of this blessed, the whole earth is amazed, as such that call to the rocks and mountains to fall on them, and hide and cover them from the wrath of the Lamb ; in that flying from a Lyon that was in their way, a Bare hath met them, and laying their hands, and leaning on a wall, a Cockatrice hath bitten them ; and that which might have been killed and trampled on [*in the Egg*] is now become a fiery flying Serpent.

And what now shall I sing ? but, oh the Lambs day ! here is no need of Sun by day, nor Moon by night, but the Lamb is the light of the glorious City, which is as the light of seven dayes, and is Lord of Lords, and King of Kings, and the Government is on his shoulders, that hath brought on a mountain where none can hurt and destroy, so that greater is the glory of the latter house, then the glory of the first (*in which the grumbler is found, as that which he never went out of, but is the outward Court [only] the Gentile hath trodden under foot ;*) And how doth my soul sing, to see this day ? in that greater is he that is in us, than he that is in the world, that

(- 3)

that doth hate and persecute us, and hath spoken all manner of evil against us, for the name-sake of God, though once we were our own, and went whither we would; but now we are bought with a price, and another girds us, and carries us where we would not, and all the wayes of sin and wickedness, we hate with a perfect hatred, and count it worse than poyson to the body, (*what-ever we have been*) and fly from it more than from a Lyon; And this is my living testimony before a heart-searching God, that I would rather presently and immediately dye and be stricken with the wound of a bitter enemy, than in my self or any one else (*wittingly and willingly*) countenance any thing a known sin against the Spirit of God, it being my burden to look back on what I have offended him in.

Therefore now will I sing a song of my well beloved, of the salvation of my God, from his own work that doth praise him [*in my heart,*] who is to me my all, my King, that in a time of need [*to me*] deliverance did bring, that from all hurt my soul redeemed, and from the sting, of death, of grave, of hell, of bitter pangs; when enemies without and within did hunt, to catch my feet in snares, and sought to wound, the precious life of what in love rebounds to God in thanks, above all mortals reach; Oh he doth still support! that keeps me fresh, to live to love, and love to praise his name, that doth surround, while I abound, and still it's he, is my enough, that fills my cup, that sweetens all, he is my Physitian, my stay, my staff of bread, of water, my rock, my song, that empties, that fills, that makes poor, that makes rich, that kills, that makes alive, that is to me a Garden enclosed, a watered bank, a fountain sealed, from the robbers reach; I am lost, and again am found; in him, I mourn, and then I sing, because I am full, and yet cannot have too much of him; and this I seal with life, with blood, with cross, that hath a Crown, because my crown is lost, it is cast down; in that which fronts high, did never deny, could never withstand; for it's in breast, and not in tongue, nor yet a hand, an empty hand, oh, no! it's that which can command, and yet I chuse, that I may refuse, what love would abuse; and make that grow cold, which makes me so bold, in what doth with-hold; in boasting above, the measure of love, that purely doth move, to kiss and embrace, the lips

of that face, whose heart doth grace, the virgins eye, that can e-
spy, who is so nigh; to bleſs a Tropp, that now can ſtoop, to
hear my voyce, that doth rejoyce, *The Babe.*

Postscript.

IF curious eyes, or ſubtil wits, would judge what here I write,
They firſt muſt loſe, what I have done, and that will give them ſight
Into the order I behold, that is not grac'd with art,
But doth beſool, and then make wiſe, to learn another part;
Then that which leaves a roade for ſouls, to taunt in verſe or rhyme,
Although to vices they ſet would make, that he may ge betime;
That coming forth ſo ſoon, is lamed, and then its hard to find,
The minds right way, to be received, in what its made them blind.
Firſt croſt, then loſt, till up in view all's brought,
That blinds the minds, that ſeeks to finde out ſuch a work is wrought,
Which ſhews the cauſe, why peace is loſt, with God, and then with man,
And while its loved, can't be removed, let wit do what it can;
For who can ſay, that thin I was, but I can yet ſay more,
That once was courted for my wit, which each Sex's did adore;
Both high and low, both poor and rich, the ſmall and ſeek the great,
In many caſes made me Judge, when I reſu'd the ſeat;
But I ſeek [now] a ſervants place; and yet am oft controul'd,
Becaufe through love, I chuſe a liſe, that durſt not ſelf imbold;
As ſure do thoſe, that once I thought, poſſeſt a better place,
Than I can ſee them keep or hold, to make their name a grace;
And therefore ſince, I this have loſt, what more have I to loſe,
That once was clipt about, in armes, of ſuch that me did chuſe;
Before the Nobles of the earth, that ſure were left behinde,
To chuſe what I had choſen firſt, which they could never finde;
Tea in the lap of favour was a knee, where I was dandled,
How ever roughly I am uſ'd, and cowardly I am handled;
But now caſt down, I hath my Crown, and count it all but droſt,
That once ſeem'd gold, for to behold; though dung, its made my croſt;
Croſſed, crowned, renowned, and all in one, and in that one is all,
That keeps me ſafe, on ground to walk, while climbers take a fall;
Ah bleſſed God! be thou my guide, and keep me to thy praiſe,
And then ſhalt have both heart and mind, given up to thee alwayes.

R. B.

T H E E N D.